Nat. History vol. 1st.

AN ESSAY ON PLANTING, AND A SCHEME

For making it conducive to the

GLORY of GOD, AND THE Advantage of SOCIETY.

By the Rev. Mr. WILLIAM HANBURY,
Rector of CHURCH LANGTON in *Leiceſterſhire.*

Conſider the Lillies of the Field; how they grow: they toil not, neither do they ſpin: And yet I ſay unto you, that even Solomon in all his Glory was not arrayed like one of theſe.

MATT. vi. 28, 29.

Quare, agite, O, Proprios generatim diſcite cultus,
Agricolæ, fructuſque feros mollite colendo.

VIRG. Geor. Lib. ii.

OXFORD,

Printed for S. PARKER: And ſold alſo by J. RIVINGTON and J. FLETCHER in *Paternoſter Row, London.* 1758.

DEDICATIO.

VENERANDÆ MATRI *OXONIÆ*;

PArvulum hoc grati Animi ne dedignaris indicium; cum primam, felicitatem debitò meritam Publicè vovendi, occaſionem arripio.

Floreas, Alma Mater, floreas in Æternum ſtabilis atque in concuſſa; honeſtis pullules honoribus; et virtutis, ubique loci, ut ſemper, diſſemines principia.

Sci Vovet,

Favoris tui cultor humilimus,

GULIELMUS HANBURY.

P

N

ha

“

“

“

“

ha

ESSAY
ON
PLANTING, &c.

MANY ingenious Pens have pathetically lamented the hard Fate of the Druids, "*baniſhed* "*for ever from their native Oaks*, "*or greatly falling with their fall-* "*ing Trees.*" The Spendthrift Heir has had theſe Poetical Remonſtrances addreſſed

addreſſed to him *; but more deaf than the very Stones were to *Amphyon*'s Lyre, he has ſtill perſiſted, laviſhed away the venerable Ornaments of his own Eſtate, and defrauded Poſterity of it's rightful Share.

* 'Twould be endleſs to produce Inſtances of the Veneration paid to Trees, of the ſacredneſs of Groves, and the Poets' rapturous commendations of them: I ſhall only mention one, which ſhews that the preſerving Trees was even a part of their Religion:

— — — — — *Antiqua Cupreſſus*
Religione Patrum multos ſervate per Annos. Æ. 2.

The Claſſical Reader may produce five hundred parallel Inſtances, and as many might be extracted from honeſt Old Evylen, to whom I muſt own myſelf greatly indebted for ſeveral Obſervations in this Pamphlet: And who, were he leſs diffuſive, would be an excellent Author: Were he to write now, how would his Complaints of the want of Timber encreaſe? ——— With what Indignation would he mention the Careleſſneſs of his Countrymen in this Particular? ——— For one may boldly venture to aſſert, that he had not One Hundredth Part of the Cauſe to complain in his Days, that ſubſiſts in ours.

The

The *Ligna ſuper foco largè reponens* of *Horace*, begins to be almoſt an Impoſſibility in many Parts of *England*. Though theſe Complaints have been fruitleſs, notwithſtanding they were delivered with ſuperior Addreſs than I can pretend to; yet even I, who am only "*a plain* "*blunt Man, who know the Truth*, "*and ſpeak directly on*," hope for the favourable Ear of the Publick in general, and of the Gentlemen of the neighbouring Counties in particular, while I not only lament our preſent inconſiderate, (I had almoſt ſaid villainous) Neglect of Planting, but point out the Means of reſtoring my Country to its ancient boaſted Honour; of raiſing

future Navies to defend thoſe Groves from whence they ſprung; and of reviving that too much decayed Senſe of the Almighty, which muſt neceſſarily ariſe in the Heart of Man from the Contemplation of his Works.

It is a melancholly Proſpect to view the Royal * Foreſts; almoſt

* The *Athenians* paid a greater Regard to Trees, and conſulted about their publick Concerns and graveſt Affairs in Groves. Famous for theſe Aſſemblies were the *Ceraunian*, and at *Rome* the *Lucus Petelinus*.

In ſuch green Palaces the firſt Kings reign'd,
Slept in their Shades and Angels entertain'd:
With ſuch old Councellors they did adviſe,
And by frequenting ſacred Groves grew wiſe;
Free from th' Impediments of Light and Noiſe,
Man, thus retired, his nobler Thoughts employs.
WALLER.

Alas! theſe happy Times are changed!

—— —— *fuimus Troes! fuit illium & ingens*
Gloria Dardanidum, nunc omnia Jupiter Argos
Tranſtulit. —— VIRG.

all

all diſmantled; in many ſcarce a Stick left: There is indeed one Advantage, Tyrannical Monarchs may for the future hunt in Safety, where there is not a ſingle Tree to glance an Arrow at them. The Diminution in the Article of Timber Trees, within leſs than this half Century, is no leſs peculiar than deplorable. To ſee thoſe encreaſing Funds for future Shipping totally ſunk, and no Care taken to raiſe others, muſt ſenſibly affect every *Engliſh* Heart, who knows that his Nation's Safety conſiſts in her Wooden Walls: With ſome of which our honeſt Timber-Merchants, even in this Time of Scarcity, have ſupplied our Enemies; and which may perhaps embolden the *French* to make an

Attempt upon the Land where their Veſſels grew. And yet, when we are thus treacherouſly ſelling to our Enemies, we are as eagerly buying up Timber from *Norway*. The firſt ſcandalous Perverſion of ſelling, and the latter no leſs ſo of buying, (becauſe it might have been made unneceſſary, and in Time it may ſtill) is what I ſhould think deſerved the Inſpection of the Legiſlature to prevent. As the Employment of our Timber is a National Concern, why ſhould not the Care and Culture of it be the ſame? There was once a Reſtriction, (which I believe ſtill ſubſiſts) laid upon thoſe, who had the Grant of Foreſts from the Crown; that they ſhould not cut

down

down any Parcel of Trees without an Order from the Treaſury: That indeed was right and proper; but could affect thoſe only who had no Intereſt at that Board; they who had, could make ſuch an Order a mere Matter of Form. Ought it not to be an eſtabliſhed Law, that no Tree ſhould be cut down, without leaving another near it, or planting one at a proper Diſtance? Ought not whole Acres to be properly planted, and fenced off till they were out of the Reach of Cattle? The Expence of that, when the Workmen were upon the Spot, would be ſo inconſiderable, as ſcarce to deſerve mentioning; and the future Benefit ſo immenſe, as to overbalance

balance even the Objections of Avarice. Nor ought Timber Trees only to be thus carefully propagated, but thoſe alſo which ſerve for Firewood: The extravagant Price which that goes at in many Places, and which is ſtill increaſing, might be reduced by Care; and unleſs Care is taken in time, we ſhall ſhortly be left without a Chriſtmas Log. I might write a Volume, were I to deſcend minutely into all the different Trees and their Uſes, for Shipbuilding, Houſe-building, Fire, &c. but ſhall only obſerve in general, that our moſt fruitful Places leaſt abound in Wood, though they in particular ſtand moſt in need of it; and that our Stock of Timber throughout

throughout the Nation is ſo reduced, that, unleſs ſome ſpeedy Remedies are applied, the Ruin will fall upon us when we ſhall not have Time to prevent it. Planting therefore muſt be encouraged; which will relieve us from our preſent Ills, and Poſterity will be bound to bleſs us for our prudential Care of them: How this is to be done, I ſhall ſhew at the latter End of this Pamphlet. I ſhall only obſerve in this Place, that it is not to be accompliſhed by diſtreſſing, but benefiting the Publick; not by loading them with any additional Tax in order to make a Miniſterial Job for ſome Perſon, who will be careful not to do what he engages for, but by charitably aſ-

ſiſting

ſifting the Poor, and promoting the cauſe of Virtue. I may perhaps be reckoned an Enthuſiaſt, when I aſſert, that I am really ſurprized that Men of Fortune do not employ their Time in this manner. I am very certain, that the other Amuſements they run into are ſo far from being able to ſtand in Competition with that more profitable one of raiſing Nurſeries and planting Trees, that the very naming them with it would be a ſufficient Invective: Let each Gentleman conſider them, in his own Mind; He will ſee the Force of what I ſay: Let him reflect upon Horſes and Dogs, Wine and Women, Cards and Folly, &c. and then upon Planting. Will not the laſt engroſs

groſs his *Whole* Mind, and appear worthy of employing all his Attention? Can there be a more genteel, a more rational Amuſement? Can any thing tend more to the preſerving of Health, and the prolonging of Life? Can any thing be more innocent, or productive of greater Pleaſure? Does not a Man's Planting appear like a Creation of his own, ariſing round him, defending him from the churliſh Winds, and promiſing to enrich his Poſterity? Nay, if he has had an early Taſte for it, even in his own Days he will find the Sweets and Profit of it. *Evylen* relates a Story of an Italian Nobleman, who at the Birth of every Daughter, conſtantly planted a 100,000 Trees,

ſo that when ſhe grew up to be Marriageable, the Eſtate was not loaded for the Payment of her Fortune, the Trees ſupplied her with Fortune ſufficient, and the Family loſt nothing. It would be no leſs prudent than noble for *Engliſhmen* to imitate this Example. In Planting, Pleaſure and Profit go Hand in Hand; And ſuch Pleaſure, as will leave no Regret behind it, but rather a Comfort to the Planter, who may juſtly reflect, that when he is no more, his Neighbours will remember the Man who beautified and ennobled their adjacent Proſpects. Had not *Jo. Pullen* of *Magdalen-Hall* in *Oxford*, left a Tree of his own planting on *Heddington-Hill*, long

long before this Time it had been forgot, that ſuch a Man had ever exiſted. And they who by Chance or Choice leave no living Animal Repreſentatives, have however this Method of perpetuating their Names. But the Misfortune of it is, that we were called off from theſe and all other ſerious Thoughts during the long Reign of Sir *Robert Walpole*'s Miniſtry. Thought would have been deſtructive of his deſtructive Schemes: His Care therefore was to lull the Nation into Apathy, to call off buſy Spirits, and to comfort his corrupted Creatures with, *it will laſt our Time.* Upon this Plan, he muſt neceſſarily be an Enemy to Planting, as he was ſo invidious a Contemner of

Poſterity, who like the fooliſh Old Woman in the Fable, killed the Hen that laid the Golden Eggs, and like her too found the dead Carcaſs of little or no Value. Let us now awake from our National Lethargy, and exert ourſelves for the Preſervation of our Country. Let us in Planting, imitate ſome of the laudable Cuſtoms in *Germany*, which are remarked by *Evylen*; "*betwixt* "*Hanway and Franckfort* (ſays he) "*no young Farmer whatſoever is* "*permitted to marry a Wife, till* "*he bring Proof that he hath plan-* "*ted, and is a Father of ſuch a* "*ſtated Number of Walnut Trees*; "*and this Law is inviolably obſer-* "*ved to this Day, for the extraor-* "*dinary Benefit which this Tree af-*

"*fords*

"*fords the Planting Inhabitants.*" We ought in ſome Things to learn Wiſdom from that Country, which has ſufficiently profited by us, and this is our only Method of procuring a Repayment. The Goodneſs of their boaſted Weſtphalia Hams is owing to their Swine feeding on Acorns; for "every Farmer there "uſually plants as many Oaks on "his Farm as are ſufficient to keep "his Swine," providing himſelf at once with Victuals and Wood to dreſs it; the laſt of which we are in great Danger of being totally without. Were there but one proper Nurſery in a County, in which Foreſt Trees of all Sorts, and in thoſe Sorts the beſt Species, were carefully

carefully to be propagated; that Nurſery, under the Direction of Men of Honour, Worth, and Probity, would in Time, (and that no very long Time) overſpread the County, enrich and beautify it, and by the pleaſing Care of the Gentlemen, in planting and training up the Trees, * wean them from that

* In Ship-building there are a great many Pieces, of a peculiar Form requiſite; ſuch as Knee Timber, &c. which, were Gentlemen properly to attend to, they might ſupply the next Generation with, by bending the young Tree in ſuch a Manner, as to make it grow to the required Shape. Something like this ſeems to have been the Practice formerly, even after the Tree was grown.

Continuo in Sylvis magnâ Vi flexa domatur
In Barim et, curvi Formam accipit ulmus Aratri.

VIRG. GEORG.

how much better would it have ſuited for that Uſe, if bent while young? And what immenſe Profits would accrue

pernicious Fondneſs which too many of them have conceived for the falſe Glare of a Court, and the ſmoak of *London*: It would at leaſt calm their Paſſions, and by leading them into a Train of ſerious Thinking, enable them to make a better Figure * whenever they did appear

accrue to the Family in Time, who would take that trouble upon them now? The extravagant Price which ſuch Timber ſells at, is ſufficient Encouragement for any Perſon, who has a regard for his Poſterity, to expend what will be repaid them an hundred Times an hundred Fold.

* The Ancients looked upon Groves as the proper Places for Study, Contemplation, and Philoſophy. *Plato* entertained his Auditors amongſt Walks of Trees. *Democritus* taught in a Grove. *Hippocrates*, in his Letter to *Damagetus*, mentions a particular Tree deſigned *ad Otium Literarum*. *Tertullian* calls ſuch Places *Studia Opaca*. *Pliny* ſays that *Thucidides* compiled his noble Hiſtory in the *Scaplan* Groves. And *Palemon*, *Timon*, *Appollonius*, *Theophraſtus*, &c. erected their Schools in Woods.

there.

there. Be the Land what it will, it has Trees adapted to it's Nature: Oaks thrive upon Clayey, Beach upon Sandy, and Stoney Ground; Poplar upon Boggy Ground; the Variety of Pines and Firs upon almoſt any Soil: And were Hedge-rows properly planted, they would not only improve the Eſtate for the Landlord, but ſhelter * and defend his Tenant's Cattle.

* The many Excellencies of the Elm above all other Wood, makes me recommend that in particular to Gentlemen for their Hedge Rows. *Pliny* ſays, their Shade is ſo gentle and benign, that it nouriſhes whatever grows under it. *Plin.* Lib. vii. C. 22. In Hedge-rows it takes up no Room, but what would otherwiſe be uſeleſs, and, when felled turns to great Profit, and (which is a Property peculiar to this Wood) to immediate Uſe: for, "by plunging it (ſays *Evylen*) only "four or five Days in Water, eſpecially Salt-water, it "obtains an admirable Seaſoning:" In ſhort, there is no Wood more profitable or pleaſant, or which admits of greater Improvements, ſome of which I may ſoon communicate to the Publick.

Gardening too, is a no leſs pleaſing, profitable, and delightful Amuſement. They who have not ſufficient Fortune to attempt Planting, may ſtill have Recourſe to this uſeful Entertainment; the Expence of which being chiefly confined to one Part of the Year, may with more Eaſe be defrayed; whilſt the Advantage, and Enjoyment of it circulates through every Month: Nor would this be injurious to the Gardener, as was objected to me, but rather help and encourage him; for were a Spirit of Gardening once raiſed in a County, that Trade muſt neceſſarily encreaſe and flouriſh. Gentlemen would be more curious in their Seeds, and ſo might even

the pooreſt Labourer; ſince that which is good and during is kept up with as little Expence, as the common Sort which is not ſo. Thoſe of ſuperior Fortunes may launch out into the Expence of curious Exoticks, of American Plants, Evergreens, Aromaticks, Flowering Shrubs, Plants for Green-Houſes, and every beautiful Flower: Here give me Leave to ſtart a Moment from my Subject to ſay a Word or two in Praiſe of the laſt Sorts mentioned. None but they who have experienced it, know the great Relief the Brain receives from Aromaticks: They comfort the Head, revive the drooping Spirits, and take off that Gloom which we are ſo apt to complain of.

The

The Flowers delight the Eye, and many gratify two Senſes at once. And in the dead Seaſon of the Year, when all Nature looks Comfortleſs, Dark, and Dreary, when other Trees have loſt their Honours, how agreeably does the perpetual Verdure of the Evergreens charm the unwearied Beholder: Upon theſe the Eye dwells with Comfort, and even Rapture: Upon theſe the Imagination feaſts: By theſe, more forcibly than by the Poet's Pen, the Idea of their boaſted Perpetuity of Spring is excited in the Mind: Theſe are no leſs real, than thoſe which appear more *ſolid* Gratifications; but the Garden can ſupply them too: They of an Epicurean

Taſte, may pleaſe their Palates with the different Sorts of rich Fruits: I cannot wonder at *Epicurus* placing the Seat of his Happineſs in a Garden: Beſides that this was the Original Scripture Notion, from which he might poſſibly have learned it, (as indeed I look upon moſt of the Philoſophical Writings as Pieces of Plagiariſm ſtolen from thence, but artfully diſguiſed, and then impoſed upon the World for their own Original Thoughts) Nature itſelf ſeems to point it out, and Religion to confirm it: Nature certainly is the Handmaid to Religion: By nicely obſerving the Growth of Trees, their Improvement, their Manner of flowering,

ering, bearing Fruit, and ripening for the Uſe of Man, his Mind is naturally ſtruck with a Religious Awe; He is apt to conſider Things deeper: There are few even in this ſenſeleſs Age, who after repeatedly purſuing this delightful Taſk, could be ſo brutiſh, as the Hog under the Oak, to eat the Acorns, and not at the ſame Time look up to the Place from whence they fell. No: The Impreſſion of God, that awful, that Beneficent Being, *who openeth his Hand and filleth all Things living, with Plenteouſneſs*, muſt ſink deep into the Soul, which conſiders, *How wonderful He is in all His Works, and that in Goodneſs He hath made them all.* Not only the

the lofty and towering Trees, but the ſeemingly mean and humble Plants proclaim the Praiſe and Glory of that *Being*, which ſaid, *Let the Earth bring forth Graſs, the Herb yield Seed; and the Fruit Tree yielding Fruit after his Kind, whoſe Seed is in itſelf upon the Earth; and it was ſo.* How mean does Art appear when ſet in Competition with his Works; nay, with thoſe, which we eſteem the moſt inſignificant of them? *Conſider the Lilies of the Field how they grow: they toil not, neither do they ſpin: and yet I ſay unto you, that even* Solomon *in all his Glory was not arrayed like one of theſe.* The Reader, who has ever had a Taſte for the Art of Gardening,

dening, or Planting, will not only forgive this ſeemingly enthuſiaſtick Flow of my Imagination, but ſympathize with me in it, and defend me from the Slanderer; for when the Glory of God and the Good of Mankind are the Motives, the warmeſt Zeal muſt be commendable, while under the Regulations of ſober Reaſon and certain Experience: So that I ſhall not ſtop to make any Apology for this Attempt, but proceed to ſhew, how far it is already put in Practice in this County, and to what a glorious Height it may be carried on, with proper Encouragement, in others.

Such

Such a Nurſery as I have been inſiſting upon to be requiſite in every County, I have now in *Leiceſterſhire:* The Trees, Plants, Seeds, &c. &c. will be all fit for Sale in *September*, 1760: And here I muſt prevent thoſe, who at this Place might be apt to think I had been haranguing merely for my own Benefit, with acquainting them that Twenty-Four Gentlemen of Honour and Worth, have accepted of the Truſt and Diſpoſal of the Money ariſing from the Sale of them; the greater Part of which is deſtined for Charitable Purpoſes, and not appropriated to my own Advantage.

To

To proceed then, to what I have in my Collection, and which will, as I ſaid before, be of proper Sizes for tranſplanting, in *September* 1760. And I ſhall take Care to keep up my Plantation, ſo as to be able to make a Yearly Sale every *September:* A Catalogue of the Particulars of which will be Annually printed off.

I have in this Nurſery,

1. Foreſt Trees of all Sorts, and of the beſt Breed; both Deciduous and Evergreen.
2. Great Variety of American Plants.
3. Flowering Shrubs; of theſe I have a curious Collection.
4. Green Houſe Plants:
5. Perennial Flowers, both bulbous and fibrous.

6. Seeds of Annuals.

7. Every Article in the Kitchen Garden; the moſt curious in it's Sort.

8. Fruit Trees of all Sorts, viz.

Of Peaches, rich and curious, near 50 Sorts.

Of Nectrines, near 20 Sorts.

Of Apricots, 12 Sorts.

Of Cherries, near 30 Sorts.

Of Pears, more than 60 Sorts.

Of Apples, near fifty Sorts.

Of Plums, near 50 Sorts.

Of Vines, near 40 Sorts.

Of Figs, near 10 Sorts.

Of Gooſe-berries, near 30 Sorts.

Currans, Quinces, Medlars, Wallnuts, Nuts, &c. &c.

In ſhort, the whole Number of Trees and Plants, amount to ſeveral

ral hundred thouſands; which will grow, when tranſplanted, in any Soil, as they are raiſed, at leaſt moſt of them, upon one which is very barren, and of little or no Value. Trees that are thus carefully propagated from the beſt Sorts, and properly managed while young, will immenſely repay the prime Coſt of purchaſing them: They will ſhoot with ten Times the Vigour and Beauty of one tranſplanted wild from the Woods: It is with them, as with Men; Care and Culture refine both: The Nurſery is a Sort of Education, and the Tree which is tranſplanted from thence, will as much excell all others, as the Man of Learning will outſhine the Peaſant.

When the great Number of theſe, rather than their Prices, (which muſt be contrived to be as moderate as the Nature of the Scheme will admit of) ſhall have raiſed a ſufficient Sum of Money; the next Thing will be to emply the Intereſt of that Money in Charitable Uſes; the Firſt of which ſhould be to decorate the * Church belonging to the Place the Truſtees meet at, ſo as to make it proper for their own Reception; and there may be another Motive to it, too, as the natural Fondneſs,

* *Horace* ſuppoſes the Calamities of the *Romans* to ariſe from their Neglect of this ſingle Particular, though they were Faultleſs in every Thing elſe.

Delicta majorum immeritus lues,
Romane, donec Templa refeceris
Ædeſque labentes Deorum.

which

which Clergymen have for their Churches, may induce Others, in other Counties, to take the ſame Trouble upon themſelves without other Hope of Reward, than benefiting the People, and adorning the Church (the Houſe of the LORD GOD) committed to their Care; and it may bring Strangers in too, on whom it may have a good Effect to ſee that the Lord is worſhipped not only in the Decency, but in the Beauty of Holineſs: This is a Point too much neglected in our Country-Parochial-Churches, which are many of them ſo ruinous, dark, and damp, that one would think, when in them, that Chriſtians met, as in the Times of the Roman Perſecutions,

Perſecutions, in Caverns and Vaults of the Earth: And I own it, I cannot help looking upon Church-Muſic, eſpecially where there is any ſuch ſolemn Meeting, as a neceſſary Part of the Divine Service. Such an Organ therefore might be built as would ſuit the Size of the Room, without breaking too much into the Charity; nay it might be of great Service to it, rather than a Diminution; as there is nothing that calms our Paſſions, and raiſes our Affections; nothing that depreſſes the Man, and elevates the Chriſtian, ſo much as this Sort of Melody; and if at theſe Times a Voluntary Collection was to be made at the Door of the Church, I doubt not, but that

that the Amount would be ſufficient to defray all Expences upon that Head, and add ſomething to the Charity itſelf. The next Charitable Step would be the Founding a School in the Pariſh, or others near it, where it was wanting; which School might be eſtabliſhed upon ſuch Terms, as that the poor Children of each Sex might be taught their Duties to Society, as well as thoſe to God, and by being properly employed in their Infancy, be brought up ſo, as to be of Service to, and not a dead Weight upon the Community: The Boys might be taught to do ſuch Work, as is moſt adapted to their Age and Growth; the Girls might Spin, &c. In *London* thoſe exceſ-

ſive

ſive Charities are miſapplied; the Boys call each other Maſter, and the Girls are all Miſſes: The firſt can write fine Hands, and the latter mend Lace: I ſhould be loath to reflect on any Charity, ſo muſt not go further; nor ſhould I have gone ſo far, had I not ſeen Charity Girls juſt by *London*, with each of them their Fans in their Hands, inſtead of Common Prayer Books. I could wiſh to have the Errors of their Conduct avoided, and whatever is moſt conducive to Religion and Publick Good ſelected for our Scheme: Our Boys might advance the Charity, to which they were indebted for their Education, by working in buſy Times in the Nurſery,

Nurſery, under proper Care and Reſtrictions. Having mentioned Schools and Muſick, I think it highly proper that the Maſters in each ſhould not have their Places ſettled on them for Life, but ſhould depend upon their good Behaviour, and prudent Conduct, for their Continuance in them; and be reſponſible to the Society at their Annual Meeting, for the Miſcarriage of any Perſon committed to their Care. The great Influence which a Society of ſelect Gentlemen of Probity and Worth would have upon theſe Places more immediately under their Inſpection, and on thoſe adjoining; the Emulation it would raiſe in others; the Number of Hands it would

employ; and the Poor it might relieve by founding Hoſpitals for their Reception in Illneſſeſs, (when the Charity came to a conſiderable Sum, as by uſing only the Intereſt and advancing the Principal, it would in Time). The Benefit accruing to Poſterity from ſuch a Scheme, and the Pleaſure reſulting to each Individual at preſent, whether as a Member or Encourager of the Society, need only be hinted, not enlarged upon; as every Perſon's own Thoughts will ſupply him with ſufficient Arguments in this Particular: For the greater Regard the Gentlemen of Property ſhew for their Pleaſure, Profit, Poſterity, and Country, the more will this Charity riſe and extend itſelf; and may

may grow to ſuch a Size, as not to be confined to any particular Place or Perſons; but operate univerſally for the Good of Mankind, and even ſearch out for proper Objects to diſtinguiſh itſelf upon. There is no Abſurdity in ſuppoſing it to encreaſe ſo as to enable the Truſtees to purchaſe Livings to be in the Gift of the Society; the Society, which, influenced by the Good of Mankind, and the Principles of Chriſtian Charity, would be careful to preſent thoſe Clergymen only to it, who, in the firſt Place deſerved, and next wanted it; who had acted in every Particular, ſo as to do Honour to the Cloth; had been zealous for Religion; and true to every Juſt and Honeſt Cauſe. From this Society,

the Worthy, the Poor Clergyman would not be ſent away unpitied, or unrelieved, who for a Courſe of Years had ſtarved upon a Curacy. And here the ſcandalous Sin of Simony intrudes upon my Mind: Wherever this Society bought a Living, Simony would in that Place be forever deſtroyed. Happy Effect; as well as charitable to the Souls of Men! The infamous Increaſe of this Vice, and the Folly of thoſe irreverend Purchaſers, at once moves both my Anger and Contempt. Now that I have mentioned Simony, I cannot but lament that Act of Parliament, which was paſſed to reſtrain Colleges from purchaſing Advowſons of Livings: That Act has been the fruitful Cauſe of that horrid

rid Vice, which has, like a Deluge, overſpread this Nation, and which in Time may be the Cauſe of its Ruin. I will venture to aſſert, that Livings could no where be in properer Hands than in thoſe of Colleges, where Simony never enters, and where the Fellows, having ſo long been under a Neceſſity of behaving with Virtue and Decorum, have now eſtabliſhed themſelves in a Courſe of Goodneſs, and will moſt probably perſevere in it to the End of their Lives: I ſay nothing of their Learning, though that is no inconſiderable Motive; for wherever true Learning flouriſhes, there true Religion is moſt likely to abound. But here has been our Misfortune: Corrupt Miniſters knew the Influence a

good

good Clergyman has in his Pariſh: They therefore probably contrived this Act, that they might put their own Creatures into Boroughs, and by corrupting them, poiſon the whole Community. Hence Learning, Virtue, and Religion are deſpiſed: Borough Intereſt, and Money, carry all Preferments: The worthleſs Son of a Factious, Riotous Cobler, is nobly preferred, while the decayed Gentleman's Son, with every Virtue, and Qualification, ſtarves, and will ſtarve to the End of his Days in a trifling Curacy. How happy would the Nation be, were there Publick Spirited Societies in it, who would labour to redreſs theſe Evils! How deplorable is the Conſideration, that the Power of relieving diſtreſſed Merit is taken

taken out of your venerable Hands, O OXFORD! Your Goodneſs might otherwiſe diffuſe itſelf over the whole Iſland, and the Principles of Religion, Virtue, and Honeſty, be univerſally received and reſpected! But though Miniſterial Arts and Courtly Envy have debarred You of this Privilege, may you not by PLANTING cultivate thoſe Eſtates which are happily out of the Reach of Sacrilegious Hands, which your Pious Founders beſtowed upon you, and which have not been miſapplied, but converted, as much as in you lay, TO THE GLORY OF GOD, AND, THE ADVANTAGE OF SOCIETY. If I have emulouſly catched your noble Flame, and wiſh to ſtrike out a Scheme, which may anſwer the

the ſame laudable Purpoſes, I acknowledge it to have ariſen from the Principles imbibed under Your Tuition, and from ſeeing the noble Science of BOTANY honoured by You, as it deſerved. Theſe Motives conjointly have induced me to recommend PLANTING, (under the Plan I propoſed, and ſhall adhere to myſelf) as the only Means to reſcue ourſelves and our Poſterity from Diſtreſs, and as a probable Method of mending our Hearts, as well as improving our Fortunes.

FINIS.